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MEMOIR OF THE REV. CLAUDIUS BUCHANAN, D.D.  
LATE VICE PROVOST OF THE COLLEGE OF FORT WILLIAM, BENGAL.

IF the pedigree of this valuable man cannot be traced to a noble, it may be to a pious ancestry, which is far more honourable. His grandfather was an elder of Mr. M'Culloch's church at Cambuslang in North Britain, at the time of the extraordinary conversions, which took place in the Spring of 1742. In this neighbourhood was born the subject of our Memoir, in or about the year 1768.

A young gentleman of fortune having finished his education at one of our universities, proposed to make the tour of Europe; previous to which, however, he wished to examine Great Britain, and travelled as far north as the Highlands of Scotland; which are to that country as Wales is to England.—Coming to a place where two roads meet, and observing a young Highlander employed in attending two cows, which were feeding by the roadside, he called out to him, in Latin, by way of jest, as it should seem, to know which road he should take; and was greatly surprised at receiving an answer in the same language. He now made a halt with his companions; and on conversing with the youth, found that he had received a liberal education, and was remarkably intelligent.—Inquiring into his situation, he learned that his employment was little more than attending these cows; on which he expressed an inclination to take him with him on the tour of Europe, and then to take upon himself the charge of his future fortunes.

Young Buchanan was delighted with the proposal, provided it should meet the approbation of his father, who lived in a cottage at a little distance. Conducted thither, the gentleman informed the father of the circumstance that brought him; observed to him, he had a son of considerable talents, which were altogether buried in that desolate situation, and mentioned his inclination to take him to travel with him for two years; and then to place him in a situation, in which he might be able to assist his parents in the decline of life. After farther conversation, and proper inquiries on the part of his father, consent was given; and Claudius set off, well pleased with the prospect now before him.

After finishing the tour of Britain, the travellers embarked at Yarmouth, or Lowestoff (we are not certain which) for Amsterdam; and from thence visited the principal parts of Europe. On their return, Mr. B.'s patron, faithful to his promise, procured him an appointment, either in Canada or Nova Scotia; but as it was necessary that he should acquire a degree of legal knowledge to fit him for his situation, for that purpose he was placed under Mr. D. a respectable attorney in the city. It was during this period that Mr. B. walking through one of the principal streets of London (we believe Cheapside) met an old Highlander, who was an intimate acquaintance of his father; and, for the sake of conversation, they went into a public house and took some refreshment.

Young Claudius gave his countryman a very animated description of his tour, and of the wonders he had seen upon the Continent. The old man listened with attention to his narrative, and then eagerly inquired whether his religious principles had not been materially injured by mixing among such a variety of characters and religions. "Do you know what an infidel is?" said Buchanan. "Yes," was the reply. "Then," said he, "I am an infidel; and have seen the absurdity of all those *nosstrums* my good old father used to teach me in the north; and can *you* (added he) seriously believe that the Bible is a revelation from the Supreme Being?"—"I do."—"And pray tell me what may be your reasons?"—"Claudē," said the good old Highlander, "I know nothing about what learned men call the *external* evidences of revelation; but I will tell you why I believe it to be from God. I have a most depraved and sinful nature, and, do what I will, I find I cannot make myself holy. My friends cannot do it for me, nor do I think all the angels in heaven could. One thing alone does it,—the reading and believing what I read in that blessed book,—that does it. Now, as I know that God must be holy, and a lover of holiness, and as I believe that book is the only thing in creation that produces and promotes holiness, I conclude that it is from God, and that he is the author of it."

Buchanan affected to laugh at this, but the argument reached his heart; and though he would not confess it to his companion, he could not get rid of it. He purchased a Bible, therefore, and

determined to read it for himself. The perusal excited fearful apprehensions of his state as a sinner against God, and most gladly would he have enjoyed another conversation with the pious Highlander, but he could not find him; and, at that period, he had not one serious acquaintance in England, to whom he could unbosom his mind. While thus ruminating on his situation, he recollected his father having mentioned a Mr. Newton, an excellent clergyman, who resided in London, and made inquiry among all his acquaintances where Mr. Newton preached; and at length found a young man who conducted him both to St. Mary Woolnoth, and to White Row Meeting, where himself usually attended.

On hearing Mr. Newton preach, young Buchanan was much affected; and stated his case on the back of a letter, requesting Mr. Newton to preach on it the following Lord's Day evening. This note was given the pew-opener, to be conveyed into the vestry, and his request was readily complied with; after sermon Mr. N. stated having received a note, begging him to preach on that subject; and requested the writer to breakfast with him the next morning, in Coleman Street Buildings. This must have been about the year 1790.

On Mr. Buchanan's arrival to breakfast, Mr. Newton was much struck with his appearance; and more with the acuteness of his conversation. After some time attending on this excellent man, Mr. B. was completely relieved from his despondency, through a believing view of the atonement of Christ; and led to admire the grace of God in recovering him from vice and infidelity. One morning he mentioned to Mr. Newton, that on this ground, it seemed to him a duty he owed to his great deliverer, to preach the faith which he had so lately laboured to destroy. Mr. N. suggested, that as his appointment in America seemed to have come in a providential way, he should be very cautious of giving it up, as in that capacity he might have great opportunities of usefulness. For several weeks after this interview, Mr. B. disappeared, which gave much uneasiness both to Mr. N. and to his family, by whom Mr. B. was held in much esteem; and they knew not where to seek him. At length he re-appeared, and before he sat down, Mr. N. inquiring what he had done respecting his appointment, found he had given in his resignation. Mr. N. then inquired what plan he had formed for his future life; and was told that he had resolved to go to Cambridge. What funds had he to support him during his studies? was the next question. With these he was unprovided; but confidently relied on Providence. After breakfast, Mr. Newton withdrew, and wrote a note to the late benevolent Henry Thornton, M. P. and at Mr. B.'s going out, requested him to drop it in at King's Arms Yard as he passed by, and as he might like to see so eminent a character, he might inquire if there were any answer; and if so, put it into his pocket, and give it to Mr. N. the next time he came. Mr. B. did as directed; and in a



few minutes after delivering the note, Mr. T. came out, and desired Mr. B. to walk in; and then informed him that his friend, Mr. Newton, had told him of his situation:—that he might go to Cambridge as soon as he pleased; and that he should settle on him a sufficient sum for his annual support while there. This information much surprised Mr. B. who had no suspicion of the contents of the letter he had delivered.

Mr. B. accordingly went to Cambridge, when he was about 23 years of age; there he was, as we are informed, eminently useful to some of the students; and just before he left, obtained the medal for a prize essay.

In August, 1791, he was admitted to Queen's College, Cambridge, under the care of the excellent Dr. Milner, now Dean of Carlisle. Here he resided, almost without intermission, for full four years; filling up his vacations by preparing himself for exercises in the higher branches of mathematical and classical literature; to which he expected to be called in the subsequent terms. His own mind inclined to theological studies as more essential to his future prospects as a gospel minister; but his university friends (among whom were Dr. Jowett and Mr. Simeon) urged him, for the credit of the gospel, not to come behind any of the scholars in his literary attainments. He attended all the lectures; and it was matter of surprise, even to the tutors, when they observed his peculiar diligence and attention, and the respectable manner in which he acquitted himself in the various branches of learning; and we look back with pleasure to see how Providence thus prepared him for those attainments in the eastern languages, in which he was afterwards peculiarly eminent and useful.

He had not been long at college before he cultivated the acquaintance of the most serious students, who were already engaged in a devotional society, which was new-modelled by his exertions. They met for social prayer and expounding the scriptures, twice a week, besides a more private meeting of a select few at his own rooms on the Saturday evening, to prepare for the devotions of the Sabbath.—Thus, while his literary studies were pursued with the greatest ardour, he was not unmindful of the study of his own heart, of human nature, and of theology,—subjects peculiarly connected with his intentions as to the Christian Ministry. He observes in one of his letters to a friend, on reviewing his situation, “You see how wonderfully the Lord is blending *his sweets* with *my bitters*. An university is a difficult place to preserve a gospel spirit in; but it certainly is an excellent school for Christ's disciples, as they are exposed to trials of various descriptions.” In another letter, anticipating the scandal of the cross, he says, “I am not yet distinguished by the name of Methodist; but I foresee I shall shortly. How the Lord will assist me in that trial I know not:—I know I shall fall, unless he hold me up. At present I am in favour with my tutors: indeed, I am more respected than many; but when my principles are published, 'tis hard to say



whether I shall not forfeit their esteem. Be it so: 'If ye suffer for my sake, happy are ye!'

In a letter dated April, 1792, he gives a very detailed account of his employments, and complains of the languor brought on his devotional duties by excessive study; and of the want of that animation in reading the Bible, and that pleasure in meditating on divine things, which he had formerly experienced. His pious friends at the University, however, urged him to persevere, until his excessive attention to learning brought on symptoms of declining health, and even threatened a pulmonary complaint. He now determined to spend a part of the next vacation by the seaside: but on receiving an intimation from his mathematical tutor, that he meant to go through two branches of natural philosophy (mechanics and optics) in the next term, he abandoned his design, and prepared himself to meet the lectures on those subjects, not merely as a novice:—but after this he had a more serious attack, and was obliged to relax, and pay a visit, we believe, to Harrowgate. The means used were blessed to his recovery, and by a more prudent attention to his health in his subsequent studies, he was spared, to bring them to an honourable termination.

In the latter part of 1792, Mr. B. acknowledges to a confidential friend, that he had been in great heaviness through the former part of the year; but recently it had pleased the Lord to reveal to him more of Christ than he had ever before experienced, inasmuch as for some nights to interrupt his sleep, and to give a tincture of religion to his dreams. At the moment of writing, however, he says, 'This ardour is languishing; but I hope it will never entirely leave me.'

In September, 1795, Mr. B. was ordained by the late Bishop Porteus, and soon after introduced into the Church as Curate to the venerable Mr. Newton, at St. Mary Woolnoth. Mr. Thornton, who had borne the greater part of his college expenses, had now a nearer opportunity of judging of his abilities and character; but in a few months he was appointed Chaplain of Fort William, in Bengal.

Mr. B. left England as a single man; and two accomplished young ladies went out passengers in the same ship. The remarkable seriousness of his deportment became a subject of raillery, which he returned with equal wit and good humour; and the impression of his talents and piety was so much in his favour, that he afterwards found in one of them an accomplished and pious help-meet:—Miss Whish, daughter of the Rev. R. Whish, of Northwold, in Norfolk. This lady left India to return to England before Mr. B. for the education of her children; but, to his great grief, she died upon the passage. By her he has left two daughters.

In 1800 was formed the college of Fort William, in Bengal; of which the late Dr. D. Brown was appointed Provost, and Mr. Buchanan Vice-Provost, and Professor of the Greek and Latin Classics. Among the other professors was Mr. W. (now Dr.)

Carey, the Senior Baptist Missionary at Serampore, for the Sungskrit, Bengalee, and Mahratta languages. This institution, designed to encourage Oriental Literature, was very friendly to the translation of the Scriptures into the Eastern languages, and particularly the Chinese; in which Dr. Marshman, another Baptist Missionary, with one of his sons, and two sons of Dr. Carey, were recently employed, while Mr. Morrison was pursuing the same object at Canton.

[*To be continued.*]

[The following judicious remarks upon the Lord's day, and the manner in which it ought to be observed, will, from the present state of things, be read with much interest.]

*For the Magazine.*

## THE LORD'S DAY.

AMONG the great and prevalent evils of the present time, that of profaning the Lord's day holds a conspicuous place; and as the lovers of religion and order, in different places, and in various ways, are attempting a reformation in this and other things, a few thoughts on the subject may not be altogether unseasonable or uninteresting. The object of the writer in what follows, is to inquire, What scriptural evidence we have, that the first day of the week ought to be observed as a sabbath to the Lord; and how we ought to observe it.

The commands of God to the children of men may be divided into two kinds: 1. Such as originate in the nature of things, as *love to God and our neighbour*, and are universal and perpetual. 2. Such as originate from positive appointment, without which they could by no means be binding; as circumcision, baptism, the Lord's supper, and others; and are limited, and subject to change, according to the pleasure of the sovereign lawgiver. The former may be called *the law of nature, or moral law*, and the latter *positive law or positive commandments*.

Some are of opinion, that the sabbath originated from the law of nature, the same as our duty to love God and our neighbour, and therefore is morally, universally, and perpetually binding upon mankind. But to this there are several important objections.

1. Although it should be admitted that reason suggests, that a portion of time ought to be more immediately devoted to God; yet the light of nature could never teach, even innocent man, what proportion of time should be thus devoted to him: whether one day in a week, or one day in a month, or year; whether the length of this time of devotion should be a day, or a week, or more; or whether it should be on the first, second, or third, &c. day of the week, or otherwise.

2. If the duty to keep the sabbath arose from the nature of things, it was not necessary, that it should be enjoined by positive commandment on our first parents while in innocency. For although after the fall of man it became necessary, that moral precepts should be positively enjoined; yet in a state of innocency the mind could clearly discern such duties without their being verbally declared. Hence to innocent man there was no formal command to love God, nor to abstain from murder, lying, &c. But after the apostasy, the mind became dark, and the idea of the creature's obligation to the Creator greatly obscured; hence as God had purposed to reclaim many of the fallen race, man's moral obligation to the great Jehovah was plainly and summarily declared from mount Sinai.

3. If the sabbath originated as already stated, then no alteration can ever take place with respect to the time of keeping it; for as our duty to love God can never cease, so our obligation to observe this moral sabbath, which appears to have been the seventh day, can never be done away.

Should it be said, that the keeping of a sabbath in general arose from the nature and fitness of things, but the particular day, and proportion of time, was by positive appointment, and therefore to be regulated according to the divine pleasure, it might be replied, that in the same sense every institute may be considered of a moral nature. Reason suggests, that at all times there ought to be some token or test of our obedience to God; but it can give no intimation what this token or test shall be. Therefore in paradise, for a test of obedience, God in a *positive manner* appointed the sabbath, and prohibited the fruit of the tree of knowledge; and for the same purpose, after the fall, he appointed sacrifices, circumcision, the passover, &c. And as God took occasion from his resting from his works of creation to institute the sabbath; so, from his passing over the dwellings of the Israelites, when he destroyed the Egyptians, he took occasion to institute the passover feast. And the latter, it is conceived, originated as much from the moral fitness of things, as the former. We are under moral obligation to obey all God's positive ordinances, as soon as we know them; but it is impossible that we should know what they are, before God reveals them. Why should not the children of Israel be as likely to think of keeping a passover as a command of God, as the first man and woman would have been to think of keeping a sabbath to the Lord as a divine appointment? Upon the whole, it is believed that the duty of observing a sabbath to the Lord, originated wholly from positive appointment, without which innocent man would have known nothing of a particular day of rest. In this manner the sabbath was given to Adam, to Moses, and to Israel by him.

Also God's positive laws must be distinguished into two parts: such as were instituted before the coming of Christ, were fulfilled by his life and death, and then taken out of the way; and such as were ordained by Christ and his apostles, and are to continue to



the end of the world. Now to which of these classes does the Christian sabbath belong? It is not uncommon for great and good men to refer us to the Old Testament for the origin of our day of rest, and for most of its sanctions. But here two great difficulties arise. One is, if we are to observe a day of religious rest from the authority of the Old Testament, then it will unavoidably follow, that the seventh day is the true sabbath, and we ought without hesitation or delay to return to the good old way. The other difficulty is, we are taught in the scriptures, that the Old Testament institutions are done away, and not to be practised under the present dispensation. Paul told the Ephesians in unequivocal terms, that Christ had "abolished in his flesh the law of commandments contained in ordinances." And to the Colossians he insists, that the Saviour had *blotted out the hand writing of ordinances* which was against them, and contrary to them, and *took it out of the way*, nailing it to his cross. He seriously reproves them for being subject to those ordinances, "after the commandments and doctrines of men." And he solemnly cautions against meddling with them. "Touch not, taste not, handle not," saith he, "which all are to perish with the using" \*.

Probably some, who are fond of going to the Jewish law for a model of Christianity, will tell us that the sabbath was instituted before the law of Moses was given, and therefore not done away with that law. But circumcision and sacrifices were instituted before the promulgation of the law from Sinai; yet are they expressly done away, and so also is the sabbath. Says Paul, "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days."† Now as the seventh day sabbath was calculated for the children of Israel, and prefigured the spiritual rest of the saints in Christ; and as the nation of Israel is no more God's peculiar people, and the substance has taken place of the shadow; why should that typical day be continued! In fine, it is inconsistent with the nature of Christ's kingdom under the gospel dispensation, to look to the Old Testament for its special institutes. We are then reduced to the necessity of finding a warrant from the New Testament for keeping a sabbath, or of keeping none at all.

Much might be said upon the need of a day set apart for religious worship; but the limits of this essay will not allow of it. It can only be said, that if we reject the idea of a set time to attend to the special service of God, all is thrown into confusion and neglect at once. Nevertheless, what saith the scripture. If such a day is really needful in God's sight, we may expect to find it in the new laws of Christ's kingdom. The writer to the Hebrews has these words, "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. Again, he limiteth a certain day, saying in David, To-

\* Eph. ii. 15. Col. ii. 14, 20—22.

† Col. ii. 16.

day, after so long a time ; as it is said, To-day, if ye will hear his voice, harden not your hearts.\* In this passage and its connexion we may observe: 1. *To-day* the apostle contrasts with the seventh day sabbath. Therefore, 2. He implicitly sets aside the seventh day as connected with the rest of Israel in Canaan ; for as that was not the ultimate rest promised to the people of God, and now superseded by spiritual rest in Christ, so the seventh day rest was also superseded and set aside. Heb. iv. 7, 10. 3. The rest of Israel in Canaan was a figure of the rest of the saints in Christ, and in heaven. Heb. iii. 11. & iv. 8, 9. 4. The seventh day sabbath was a figure of that rest in Canaan, and more remotely of the spiritual rest of the saints. Verses 4—6. 5. It looks as if another day was pointed at, representing that spiritual rest ; another day of literal rest, a day devoted to the service of God through Christ, and may with propriety be called *the Lord's day*.

Now if there is such a day to be observed, what day of the week is it? Not the seventh, for it is contrasted with that ; and besides, the seventh day sabbath is done away as already noticed. Nor was the seventh peculiarly the Lord's day, but rather Moses' day, or even the enemies' day ; for on that day their power seemed to triumph over the Saviour, as he was apparently conquered, and laid lifeless in the grave. Hence said our Lord to them respecting their power over him, "*This is your hour and the power of darkness.*"† But the first day of the week is marked by the resurrection of Christ from the dead, when he was completely delivered from his sufferings, rested from his mediatorial labours on earth, and was victorious over the enemy. This was a pledge of the resurrection of the saints, and their future rest from the labours of time.

These observations, at least favour the idea, that the first day of the week is intended by the Lord's day, and to be devoted to God as a day of religious worship. But we rest the point upon the many examples we have of the meeting of the apostles and first Christians on that day for the worship of God. And as we are frequently referred to their example for imitation, it must be sufficient to direct us in any practical duty. Luke informs us, that the *same day* on which Christ rose from the dead, two of his disciples went to Emmaus, and that after seeing and discoursing with him, "*they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.*" And John says, "*The same day at even, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst. And after eight days‡ again his disciples were within, and Thomas with them ; then came Jesus and stood in the midst.*"|| Here it appears, that

\* Heb. iv. 4, 7.

† Luke xxii. 53.

‡ "That is, after another week—Dr. Hammond has proved from Josephus, that the Jews used to express a week by eight days."

|| Luke xxiv. 13, 33. John xx. 19, 26.

they met together on the *first day* of the two first weeks immediately following our Lord's resurrection; and he was pleased to be with them.

On the memorable day of pentecost there was a very general gathering of the disciples, and "they were all with one accord in one place." And there was a most wonderful display of the divine presence in quickening the saints, and in the conversion of sinners. That this was on the first day of the week, appears evident from the twenty third chapter of Leviticus, and the fifteenth and sixteenth verses. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days." If in this place we understand the weekly sabbath, then the *day after*, must be the first day of the week, as the sabbath was the seventh; and the fiftieth day from that time must be the *first day*, or, as Moses expresses it, "the morrow after the sabbath."

But I find, that able expositors, who were well acquainted with the Jewish writings, consider the sabbath in this passage as referring to the first day of unleavened bread, on which no manner of servile work was to be done, and therefore called a sabbath, as the first and eighth days of the feast of tabernacles were.\* This was on the fifteenth of the month Abib or Nisan. And on the morrow after, which was the sixteenth day of the same month, was the sheaf of the wave offering brought, and the seventeenth was the first of the fifty days. Now Christ was crucified on the fifteenth day, or day after the passover, which is supposed to be called the sabbath in Leviticus xxiii. 15. The next day they brought the sheaf of the wave offering, which was their weekly sabbath, and on account of bringing the sheaf, was called an high day.† On the next day, which was the first day of the week, and the seventeenth of Nisan, and the day of Christ's resurrection, they began the fifty days, and seven weeks from that day inclusive, would complete forty nine days, and be the close of the seventh day of the week, and the next day would be the fiftieth, or the day of pentecost, and the first day of the week.

This feast in the Old Testament is called the feast of weeks, on account of the seven weeks reckoned from the passover; and in the New Testament it is called *Pentecost*, on account of the fifty days, the Greek word‡ signifying the fiftieth.

At Troas, "upon the first day of the week, the disciples came together to break bread;" and Paul, who was then present, preached unto them || The object of their meeting was certainly religious worship. When Paul was giving directions to the Corinthians concerning the collections for the poor saints, he said, "As I

\* Exod. xii. 16. Lev. xxiii. 7.  
‡ Pentecostis.

† John xix. 31.  
|| Acts ix. 7.



have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."\* It appears by this order, that their collections were to be made on the first day of the week, and consequently they must be together at the time. The same order he gave to the Corinthians was given to the churches of Galatia, the whole making a considerable number; by which it is evident that it was a general practice among the churches to meet on that day. And what shall we understand by the Lord's day,† if a day devoted to God be not intended? Christ said he was Lord of the sabbath; and the occasion and manner of his speaking, indicate his right to dispense with it, and to set it aside, if he thought fit, as the end of its appointment was accomplished, and the spiritual rest introduced. As the first day took place of the seventh by his authority, and as the communion is called the Lord's supper, and the Lord's table; so it seems, that this day, which is devoted to the service of God our Saviour, is called the Lord's day.

Finally, it is worthy of special notice, that the second, third, fourth, fifth, and sixth day of the week, are not once named in the New Testament, and the seventh only twice ‡ and then with reference to the Jewish sabbath; but the first day of the week is mentioned not less than eight times. Now why should the first day be so particularized, unless to mark it as a day to be regarded in commemoration of our Lord's resurrection, and as a day set apart for divine service, in imitation of the apostles and first Christians, to one of which it always refers.

The writer would not found any religious practice on the testimony of uninspired men, nor lean much towards it as a prop; yet as ecclesiastical history of the first and second centuries, fully corresponds with the examples already produced from inspiration, it is thought not altogether impertinent to give a hint from the best human authorities. Dr. Mosheim declares, that in the first century, "All churches were unanimous in setting apart the first day of the week for the solemn celebration of public worship." And it may be added from another writer of undoubted credit, "that Justin Martyr, who lived within fifty years of the apostle John, tells us, that on the day called Sunday, (by the Greeks) the Christians met together in one place, and read the scriptures, and prayed together, and administered the supper; and this, he adds, was the first day in which God created the world, and our Saviour Jesus Christ rose from the dead; yea, Barnabas, the companion of the apostle Paul, calls this day the eighth day, in distinction from the seventh day sabbath of the Jews, and which he says is the beginning of another world; and therefore we keep the eighth day, adds he,

\* 1. Cor. xvi. 1, 2.

† "The Ethiopic version renders it *on the first day*." This version was extant in the time of Chrysostom, who lived in the fourth century.

‡ Heb. iv. 4.

joyfully, in which Jesus rose from the dead, and being manifested, ascended unto heaven." And this writer further observes, that "this day was known unto the ancients by the name of the Lord's day; as by Ignatius, Irenæus, Tertullian, Origen, and others."\*

From the examples produced from the New Testament, it is evident, that the apostles and first Christians assembled on the first day of the week for religious worship, and devoted the day to the Lord; but still it is necessary to notice more particularly, how the day ought to be improved.

1. The beloved apostle tells us, that he "*was in the Spirit* on the Lord's day." This doubtless is a fit example for us. We ought at all times to be spiritually minded, but on the Lord's day it becomes us to call our minds from those things, which necessarily engage our attention at other times. We should dismiss our worldly concerns as much as in us lies the preceeding evening, and try to have our souls prepared for more immediate converse with God; to have our understandings open to receive instruction from the word; to be benefited by meditation, that our faith may be strong, and our affections lively towards God and spiritual objects. It is evident, that while burdened with the business and cares of life, our religious exercises are clogged, and the believer sometimes sighs for the day of sacred rest, and to be liberated a while from those embarrassments, which prevent his free intercourse with Heaven.

2. It is evident, from the examples of the primitive Christians, that the first day of the week was devoted by them to public worship; therefore it is the indispensable duty of all the saints not to forsake the assembling of themselves together on that day. It is painful to notice professors of religion frequently absenting themselves from public worship. The most trifling excuses are sometimes brought forward, which do little more than manifest, that the delinquent wrongs his own conscience, while he neglects a great privilege, as well as duty. As but one day in seven is allotted peculiarly for the Lord, that small portion should be faithfully improved. To rise early, and to be diligent; to be early at meeting, and attentive while there; and to be careful not to sleep away the precious season, ought to characterize every follower of Christ. Which of the two is most displeasing to God, either to indulge our sloth at home, or to go to the assembly and sleep in public, perhaps is not easily determined. However, the injunction of the wise man is worthy of special notice, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools"†

In our houses on the Lord's day, reading the scriptures, praying, and meditation, and exercises of a religious nature, ought to employ our time. Especially at meeting, in the intermission, and when not attending to the public service, our conversation ought to be on spiritual things. Doing business, telling stories, reading

\* Mosheim, Vol. ii. p. 122. Gill on Rev. i. 10.

† Eccle. v. 1.

newspapers, and disputing on political affairs, should forever be banished from our interviews on the Lord's day. Rarely, if ever, do you find the fervent Christian habitually encroaching on the Lord's day in these things; and as seldom do you find the habitual transgressor truly engaged in religion.

3. To be in the Spirit, and an attention to religious worship, will naturally involve a resting from our secular employments; therefore unnecessary attention to worldly business, all ordinary journeying, visiting, and worldly conversation on Lord's day, is contrary to the design of the day, and exceedingly inconsistent with the Christian character. And it is not only our duty to guard ourselves individually in this respect, but to watch over one another. It is also incumbent on us to watch over our families, to keep them within our command, and not let them idle away the day in sauntering about the fields, nor in running about in the neighborhood, nor being out on Lord's day evening, unless at a religious meeting: and all this ought to be enforced by our own example.

Perhaps people of no religion will be ready to say, that these things belong to professors, and do not concern them. But let such consider in the first place, that not to be experienced Christians, is a great crime; and their situation is very dangerous. And also let them consider, that although they have no claim to the special privileges of the saints, yet in great mercy the gospel is addressed to them, and it is their privilege and duty to hear it. And it may be laid down as a general rule, if not universal, that those, who are regardless of the sabbath, are indifferent, to say no more, about hearing, or reading the word of God. Therefore think not, O sinner, that you are excusable in profaning the day of sacred rest.

Great are the encouragements held out to the faithful followers of Christ suitably to observe the Lord's day. God is glorified by them in so doing, and they are mutually beneficial one to another; they are instrumental in the conversion of sinners, and the reward of their obedience is great in this world, and a crown of endless life awaits them hereafter. Call to mind how often you have enjoyed a kind of *pentecost*, when you have been *all with one accord in one place*.

But are there no penalties for the breach of the Christian sabbath? Here it can only be said, that although the transgressor has great reason to fear the tokens of God's displeasure in this world, yet the final punishment of this crime is reserved to the time, when "God shall bring every work into judgment, with every secret thing." The breach of the Old Testament sabbath, and other institutions of Moses, were punished with great severity; and "*if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven.*"



## RELIGIOUS INTELLIGENCE.

**Extract of a Letter from the Rev. DANIEL MERRILL,**  
dated NOTTINGHAM-WEST, Nov. 22, 1815, to the Editor.

DEAR SIR,

TO-MORROW we have a church fast, that we may afflict ourselves before our God, to seek of him a right way for us, for the people, for our little ones, and for all our substance. We have, in this place, great need of a shower of love upon the people of God; and a great rain upon the people generally. Two or three times, a cloud, as large as that which Elijah's servant saw, has appeared in this town, but as yet it has not increased like that. It may be the set time to favour Zion is nigh.

You have, no doubt, received particulars of the remarkable work of Zion's King in the District of Maine, and in several parts of this State. In Thomaston, fifty have, the season past, believed and been baptized; in St. George, fifty more; in Nobleborough, 112; in Jefferson 59; in Bowdoin say 120, or more; in several towns west of Portland, 150, or 200. In Deerfield, and towns cornering upon it, 200. All these, in the Apostolic way, or rather in Christ's way, were, visibly, made disciples and then baptized.

In many other places, a less number of disciples had been baptized. A small number had been baptized in Brunswick, before I was there in Sept. last, and the appearances were then very promising. At Topsham, I broke bread to a small church of loving disciples, for the first time. They have been lately gathered in that town, where Satan's seat had long been.

On Connecticut River also, very considerable reformatiions the present year. At Salisbury, N. H. 42 have been added by baptism, to Brother Robinson's church, and numbers more expected to be soon. A considerable number of persons have joined Mr. W——'s church in that town, notwithstanding the opinion of some, that he has commenced Arminian as well as idolater, having made a derived god, who is but of yesterday.

I am, dear Brother, yours with esteem,

DANIEL MERRILL.

**Extract of a Letter from the Rev. J. BARNABY, dated**  
HARWICH, Sept. 8, 1815, to the Editor.

DEAR SIR,

THOUGH nothing very remarkable has occurred in the circle of my preaching in the course of the past season, yet the work of the Lord in converting sinners is always glorious, and the day of small things not to be despised. It is with no small degree

of pleasure, that I am enabled to give you this brief relation of a late work of God in this part of his vineyard.

While many other places have shared more copious showers of divine grace, we have experienced a few "mercy drops" in the town of Brewster. I have occasionally preached in that town ever since my settlement on the Cape. In May last, it pleased the Lord, whose work it is, to call up the attention of a number in the eastern part of the town. Among others, several members of the Pedobaptist church appeared doubtful of their spiritual condition. This impression seemed evidently from God, as it issued in the conversion of a number of souls.

During this attention, a Baptist brother called on me and requested a meeting, with which I complied; and I trust the good Shepherd was with us by the gracious influences of his Holy Spirit. Many appeared solemn, while others, from a deep sense of their guilt, could not refrain from tears. Among these, were some Pedobaptist professors. By request I held a meeting in the evening. The season was solemn, and attended with tokens of divine power. Many who were labouring under a sense of guilt, remained until a late hour; and one, the same evening was hopefully brought to rejoice in the truth.

I have since that period repeatedly visited and tried to preach in that place, which is about 8 miles distant from this. And though I was accused of building on another man's foundation, yet I was persuaded there was no scriptural foundation laid. Some of the sharers in this work have long been held within the pale of a Pedobaptist church.

Although this work has not been so extensive as in many places, yet considering that it was among a people whose religious sentiments were opposed to the doctrine of regeneration, we have much reason for gratitude and thankfulness. This work, though so evidently of God, has met with a considerable share of opposition, particularly from professors of religion. Nor did it escape the censure of some who are called *teachers*.

Since this work began, perhaps twelve or fifteen have obtained a good hope through grace. A number have been baptized, and I have reason to believe that many more in different parts of the town manifest evident tokens of repentance.

An instance of the conversion of a man and his wife, I wish to relate more particularly. The sovereign, distinguishing grace of God in arresting this man, was almost as apparent as in the conversion of the apostle Paul.

On my second visit there appeared much opposition, and not a little was said about "that way." A man by the name of J. M. who was as well acquainted with his Bible, and as civil in his conduct as his neighbours, yet *breathed out threatening and slaughter against the disciples*. This man placed himself in the passage as some were going to the place of worship, and thus accosted a man and his wife who were going to meeting, (he being a member at the time of

the Pedobaptist church) each of whom have since become members of the Baptist church in Harwich. "Are you all about to turn crazy and follow deluded preachers?" With this he added, "I mean to use my influence to stop this disturbance; for the people do nothing else but hear or tell some new thing." Though he had no letters from the chief priests, yet it was no doubt with the advice and consent of all. About the same time I was personally entreated, by one who was considered an enemy of all righteousness, to disturb them no more, for he said I was breaking up their good old way.

Mr. M. determined to shut the school-house in which we had held meetings, and laboured with earnestness to effect it, by obtaining the voice of the chief men of the district. The first house he entered, he asked the gentleman, whether he wished for Baptist meetings in the school-house? Receiving no immediate reply, a young lady entered the room, and with tears addressed him on the things of eternity. Said she, Were you ever born again? This I trust was a word in season. He however assumed new resolution, and observed that he had a good hope of himself. To which she replied, Except you are born again you must perish. Here, like a Saul of Tarsus, he was smitten, and constrained to abandon his nefarious plans. The thought pressed powerfully upon his mind, until his peace, his sleep, and all appetite for food were destroyed, and he became a subject of horror and despair. At length he resolved on a remedy. He determined to apply to the minister of the parish, and if he could persuade him to make a little alteration in his preaching, he would unite with the church, and rest in security. But O! the pangs of a guilty conscience, when reflecting on what he had done. He would often exclaim, Can there be any mercy for so vile a sinner? To which a good physician replied, Christ came to save the chief of sinners.

In this gloomy condition he remained a number of days and nights. For a short time he was deprived of the faculties of speech, of hearing and of sight. While thus beholding himself hanging on the slender thread of life, and verging near to eternal ruin, his soul was loosed from the strong cords of Satan, and a song of deliverance put into his mouth. His wife about the same time experienced a similar change.

The mount of danger is the place—  
Where God displays delivering grace.

They were both baptized in one day, and are now rejoicing in the truth. This work, though in some instances powerful, yet it has been carried on with much solemnity; divested of every appearance of enthusiasm. The subjects are clearly taught the distinguishing truths of the gospel. And though it has measurably subsided in the neighbourhood where it first commenced, yet I hope and trust it is gradually spreading through different parts of the town.

I am, dear Sir, yours affectionately in gospel bonds,

JAMES BARNABY.



## SKETCHES OF REVIVALS IN VARIOUS PLACES.

IT is highly interesting to all the friends of the Redeemer, to learn the progress of his kingdom on earth. The conversion of sinners, while it increases the joy of angels, serves to animate and encourage all that truly love the Zion of God. We hear of this good work in almost every direction; although no very particular account has been received. We can therefore only give the following sketches.

The Pastor of the Baptist church in Thomaston, under date of October 5th. thus writes. "Zion appears in a good degree of prosperity in this place. About sixty have been added to this church, since the revival began, and those who are esteemed the most watchful have a hope that it will become more general through the town and vicinity.

I have (for a poor sinner) enjoyed great peace and tranquillity since I saw you; and have no disposition, whatever temptations I may have, to put the scriptures to the rack for the sake of extorting from them, greater precision than their general tenor will afford."

Nov. 13, the Rev. Thomas Rand, of W. Springfield, thus writes. "At a place where I appointed a monthly lecture, God has been pleased to pour out his Spirit; a few have obtained a hope.—Twenty or thirty under solemn conviction. Some tokens for good are seen among my people in this place, and also among the Rev. Dr. Lathrop's."

I feel thankful for the assistance which the Missionary Society has afforded me, although it has considerably increased my labours; my soul has enjoyed a blessing in fulfilling them. I think I feel willing to labour in any way that will promote the honour of the Redeemer, and the good of souls.

Jan. 30, 1816, Rev. Stephen S. Nelson, of Attleborough, thus writes in great haste. "I can only say the Lord is still doing great things among us, both by mercies and by judgments. The fever still rages, and sweeps off many in a sudden and awful manner. Our good deacon William Blackington is now at the point of death.\* Multitudes here, and in the adjacent towns are inquiring what they shall do to be saved. I have baptized 66 since this good work begun, and we have received 12 by letters from other churches. I expect to baptize a number more soon."

Large additions have been made to the Congregational churches in that and several of the neighbouring towns. The work is said to be still powerful in Foxborough, Easton, Sharon, and some other places. Though they "follow not with us," we will nevertheless rejoice in their conversion to God.

\* Since dead.

## GENEROSITY

*Worthy Imitation and Praise!*

MR. Edward Thomson, an opulent merchant of Philadelphia, and a friend of Christian Missions, has had the kindness to offer a passage to Calcutta, for our Missionary friends Mr. George H. Hough, his wife and two children and Mrs White, without any compensation whatever. This worthy gentleman has made provision on the same gratuitous terms for their board on the passage, and done the whole in a way which does honour to his benevolence as a man and as a professor of the gospel of the Lord Jesus. The ship Benjamin Rush, in which they are about to sail at the beginning of the ensuing month, is a fine copper-bottomed vessel, nearly new, having gone only a single voyage. The accommodations are peculiarly comfortable.

In consideration of the generosity of Mr. Thomson and as a testimony of sincere and exalted respect, the Board of Missions have elected him an *honourary member* of the Convention, which he has had the goodness cheerfully to accept. On a deputation of the Board waiting on him to testify the gratitude of the body for his kindness, he not only expressed the pleasure of his heart in being able to serve the cause of the Redeemer, but observed that, at any time when any of his vessels were sailing for the East, he would readily accommodate any future Missionaries. The thanks of the whole denomination are his due. May the God of Missions recompense his benevolence, a thousand fold. It is the same spirit which the worthy Mr. Kallton has exhibited on former occasions on behalf of the English Baptist Mission, and other similar institutions. The Board conceive it their duty to give to such lovely examples of Christian beneficence, the publicity which they deserve, and beg an insertion of the above in the Massachusetts Baptist Missionary Magazine. Surely the promises to SALEM, "the labour of a God" are fulfilling.

—"The glory of all lands  
Flows into her ; unbounded is her joy,  
And endless her increase !"

## SAILING OF THE MISSIONARIES FROM PHILADELPHIA.

A FEW days before the Missionary friends set sail, a public prayer-meeting was held in the Second Baptist Church, in Philadelphia, with a view of solemnly and affectionately commending them to God and the word of his grace. The assembly was large and the services impressive. The brethren who engaged in

prayer, were Dr. Allison of Burlington, Rev. Mr. Ely, pastor of the Presbyterian Church in Pine Street, brethren Hewson, Staughton and White of Philadelphia, and brother Baker of Providence, R. I. Several appropriate addresses were delivered on the occasion. Dr. Atlee, a publick preacher among the Friends, and brother of Mrs. White, gave a short and pleasing address, and afterwards fervently engaged in prayer. During the solemnity, the following lines, composed on the impulse of the moment, were given out by Mr. Ely, and sung with peculiar interest.

THY servants pray with one accord,  
To Birmah waft thy servants, Lord;  
And may their souls in Birmah find  
A covenant God is ever kind.

Give them to see their hearts' desire  
Millions of converts for their hire;  
And then in Birmah make their bed  
'Till Jesus wake them from the dead.

On Monday the 11th. of December, Rev. Mr. Hough, his wife and two children, and Mrs. White, at the notice of only a few hours, went on board the Steam-boat, for Newcastle, Delaware; where they expected to embark in the Benjamin Rush. As far as Newcastle, 40 miles down the River, several friends from the city accompanied them. Capt. Whildin of the Steam-boat generously refused receiving any thing for their fare and accommodation. The Missionaries seemed in excellent spirits, happy in each other, and happy in the blessed cause their hearts had been influenced to espouse. Captain Annisley of the Benjamin Rush, and one of the supercargoes, Mr. Eaves, and Dr. Ferguson who also went down in the Steam-boat, discovered an amiable resolution to render to the Missionaries every facility in their power, as did also the other supercargo, Mr. Rodman, who came to Newcastle by land. The sentiments excited at Newcastle by the prospect of a *final farewell* produced the following lines.

ADIEU, lov'd friends! in Jesus' name  
We bid the heart-inspir'd adieu!  
In yon fair bark descend the stream,  
To Indian climes your course pursue.

Affection soft and Memory stand,  
To hold you to your natal soil;  
But Grace can stretch the parting hand  
Possess'd of all in Jesus' smile.

A thousand pray'rs for you ascend;  
A thousand blessings shall return;  
Diffus'd by that imperial friend,  
Whose Glory bids your bosoms burn.



Brethren below'd on Eastern shores  
 Shall hail you welcome to the field;  
 Prudence unvail her sacred stores,  
 And Love her rich refreshments yield.

Go, firm in faith, maintain the fight,  
 Jehovah shall all nations know;  
 Vails shall be rent, and banish'd Night,  
 Where beams the sun or breezes blow.

Sustain'd of Heav'n, devoutly swear  
 Perpetual league of heart and hands;  
 Nor Hell, nor Earth, nor Time shall tear  
 The sweet inviolable bands.

A few more moons, and we shall meet;  
 Our labours and our suff'rings o'er;  
 And stand and sing at Jesus' feet,  
 Nor mourn dividing Oceans more.



The piety and gratitude of one of the Missionaries\* penned on board the Steam-boat, the following little, elegant effusion.

SEEST thou yon scroll by Angel borne  
 Up to the azure gates of light?  
 What *characters* the field adorn,  
 Attracting nether mortal sight—  
 'Tis THOMSON.

Now reach'd the sacred shrine of heav'n,  
 He lays the scroll at Jesus' feet——  
 A wreath to pious bounty given  
 He drops—the destin'd brow to meet  
 Of THOMSON.

About the 20th. of December, the ship left Reedy, Island and with a fine wind put out to sea. Private letters from the Capes announce that the Missionaries were all well and happy.—Unto his care whom winds and seas obey, they are affectionately commended.

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#### TWO INTERESTING LETTERS.

One from the Countess of HUNTINGDON, to the Rev. Dr. DODDRIDGE, and the other from the Rev. GEORGE WHITEFIELD to Captain SCOTT. [Eng. Mag.]

*To the Rev. Dr. DODDRIDGE, Northampton.*

My most excellent Friend,

SINCE my last to you, I have received a letter from my beloved Duchess of Somers, who thus writes in speaking of you:

\* Mrs. White.

"I should be very glad to see any sermon of Dr. Doddridge; and should look upon a letter from him as an honour, provided he will write to me as a person who wants both instruction and reproof; but not as one who has attained any share of that Christian piety and self-denial, without which all pretension to the name of a disciple is vain."

I could not satisfy myself till I had sent it, as it will not only encourage you to write to her, but shew you, in a degree, how amiable and humble a disposition you have to address. I pray God improve this friendship to you both; and I shall then think myself of *some* use, since I have only now to lament my great unfruitfulness.—My kindest respects to Mrs. Doddridge, and the young gentlemen who were with you here, and to Mr. Jones, whom I shall be extremely glad to see, whenever he has an opportunity of coming my way. You have, you ever will have, my prayers, poor and bad as they are; alas! you do not want them,—your lively and active heart is ever soaring toward heaven; from whence you look with transport for the Lord Jesus. O may he forever rejoice in you, that you may delight yourself eternally in him!—and may the last trumpet sound, "Arise, my love, my fair one, come away!" This may we hear; and till then, love, watch, and pray, and endure, till every cloud vanishes before us!—We are now confessing him: he will then confess us, and all our sorrows will be lost in endless day!—Bright morn! O hail, thou blessed, thou transporting thought!—thou glorious and celestial world, fraught with all the joy God has to bestow on creatures so redeemed! Farewell. I am running beyond time too fast. My friend, forgive; and live assured of a most unworthy, but best meaning affection of your sincere friend,  
S. HUNTINGDON.

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*To Captain Scott,\* now quartered at Leicester.*

*London, Feb. 12, 1767.*

WHAT! not answer so modest a request, viz. to snatch a few moments to send dear Captain Scott a few lines! God forbid. I must again welcome him into the field of battle. I must again entreat him to keep his rank as Captain, and not suffer any persuasions to influence him to descend to the low degree of a common soldier. If God will choose a red-coat preacher, who shall say unto him, What doest thou?

Prevent thy foes, nor wait their charge;  
But call the ling'ring battle on:  
But strongly grasp thy sevenfold targe,  
And bear the world and Satan down.  
  
Strong in the Lord's almighty pow'r,  
And arm'd in panoply divine,  
Firm may'st thou stand in danger's hour,  
And prove the strength of Jesus thine.

\* Captain Scott became an eminent preacher, while he continued in command as a military officer.

The helmet of salvation take,  
 The Lord the Spirit's conqu'ring sword ;  
 Speak from the word, in lightning speak ;  
 Cry out, and thunder from the word.

Thro' friends and foes pursue thy way,  
 Be mindful of a dying God ;  
 Finish thy course, and win the day ;  
 Though call'd to seal the truth with blood !

Gladly would I come, and, in my poor way, endeavour to strengthen your hands ; but, alas ! I am fit for nothing but, as an invalid, to be put into some garrison, and now and then put my hand to some old gun. Blessed be the Captain of our salvation for draughting out some young champions to reconnoitre and attack the enemy. You will beat the march in every letter, and bid the common foldiers not halt, but go forwards. Good Lady Huntingdon wishes you much prosperity. Pray write to her at Bright-helmstone, Suffex. She will most gladly answer you ; and I assure you, her Ladyship's letters are always weighty. Hoping one day or another to see your face in the flesh, and more than hoping to see you crowned with glory in the kingdom of heaven, I must hasten to subscribe myself, my dear Captain, yours, &c. in our all-glorious Captain General,

G. WHITEFIELD.

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#### MISSIONARY INTELLIGENCE.

Ethiopia stretching out her hand to God.

#### SOUTH AFRICA.

Encouraging accounts continue to be received from the different parts of South Africa, calling for the warmest gratitude of Christians in Britain. Mr. Read, referring to the Annual Report, which accompanied his letters of January 20. 1815, says, "I trust this will be welcome, and give the Society to see that God has not forsaken Bethelsdorp. It is impossible to ascertain how many have been converted, but from the accounts already received, 200 have been added to the churches of Christ this year, besides numbers who may be considered candidates, who are believed to be born again of the Spirit, and looking to Christ for salvation. Among these are Hottentots, Caffres, Bushmen, Corannas, Bootsuannas, Namaquas, slaves from Mozambique and Africa."

Having enumerated the present Missionary stations (twelve in number,) he says, "At the above stations some thousands of heathen have daily an opportunity of hearing of Christ, and him crucified. It is also a cause of thankfulness, that the cause of Christ meets with increasing support in this colony ; upwards of 3000 rix dollars (about £750,) have been contributed to the Society's fund



this year,\* and we hope it will increase the next year. Besides the regular missionary stations, the gospel is made known to the heathen in several other places, as at Graff Reynet, Zwatzberg, Durvenkok's River, &c. Martin Slabbert, a young farmer, converted about a year ago, was formerly a persecutor, but now preaches the faith which he once sought to destroy. He goes from house to house, and preaches Christ to every one he meets with, black or white. He has received the appellation of a Missionary, and some call him the Hottentot's god, because he is a friend to the Hottentots, and even shakes hands with any one whom he believes to belong to Christ.—Such a man is here reckoned almost a monster !”

In another letter Mr. Read says—“ You will perceive, dear Sir, that God is carrying on his work with vigour, not only here (at Bethelsdorp,) but in Africa in general. We may say here, that almost daily, souls are added to the church—such as shall be saved. The day before yesterday a young man (one of brother Corner's apprentices, a carpenter) had been sent to the woods to cut and saw timber. On his departure, brother Messer said to him, “ Wenzell, you must not return the same man you go away.” This word touched him. When he was working in the wood, he had the misfortune almost to cut off his foot. He saw this painful event to be from God : convictions of sin seized him, and he cried to God for mercy. His leg was nearly mortifying, and his life seemed as it were to hang by a thread. He constantly exclaimed, ‘ Thou art a just God !—thou art a just God !’ He sent a message to his father and mother not to be concerned for him, but for themselves—that God had wounded and would heal him, which, indeed, in great mercy he did, both in body and soul. Soon after his recovery, being engaged in felling timber, he came to a fine large tree, from which he expected many good boards ; but, after cutting a while, he found it to be quite rotten and hollow ; and it was as though one had said to him, “ Ah, Wenzell ! this is a picture of you and of every sinner !” He fell upon his face, crying, “ O what a wonder, that such a rotten tree as I am should so long have cumbered the ground !” Ever since he came home he has been drowned in tears, and almost all that we can get from him is—“ O free grace ! free grace !”

In another letter Mr. Read says—“ A boy came here last night from a boor's, and gave a most pleasing account of the work of grace in his heart. I asked him, if he knew himself to be a sinner ? He asked me, if I knew any one who was not ?—I asked him, who could save him ? He said, Christ—I asked what Christ had done to save sinners ? Died upon the cross.—I asked if he believed Jesus Christ would save him ? He said, Yes.—Why do you believe it ? I feel it, said he ; and not only so, I consider, that after he had died, and sent his servants the missionaries from such a far country

\* The expenditure of the Society on account of the South African Missions for the last year, including the equipment of the Missionaries now on their way thither, amounted to more than £3000.

to publish salvation, that it would be very strange if after all he should reject a sinner !”

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#### FURTHER ACCOUNT OF THE MISSION IN AFRICA.

[Extracts from the Journal of the Missionaries at BETHELSDORP, for the Year 1814]

THE Missionaries, mentioning the death of Annatje Ourson, say, We never knew such a degree of enmity against the gospel as was discovered by this woman before her conversion, and have seldom seen a change so remarkable, and a life so exemplary. She was scarcely ever known to doubt of her interest in Christ, and had a constant enjoyment of his love. She had been very ill, but much desired to live, till Mr. Messer, one of the Missionaries, returned from a long journey, when she said, Now the Lord has granted my request, and I believe he will soon call me home, and the sooner the better. Only one thing keeps me back—that is my children. O, if Christ would convert them, how would I thank him; but he has told me I must commit that to him. I have prayed for them day and night, and shewn them the way of salvation. Now I must leave them to him who is able and willing to save them.

After exerting herself much in visiting several houses, she had a sudden attack in the night, and departed to be with Christ, whom she loved much.

In the beginning of October last, a great awakening took place at Bethelsdorp. Eight adults were baptized. All the people were much affected before and during the service; after which all the fields were covered with praying people. I must say, I never beheld such a scene in my life. Wherever I cast my eyes, I beheld tears flowing down their black cheeks. My maid servant and Jan Zatzoe were two of the new converts. They may be called examples to the young people. Their former companions wept bitterly at the baptizing place. I spoke to several of them, exhorting them to follow their companions, which they promised to do. There is much reason to believe that a good work of grace is begun in the hearts of some of them, and of many others.

The Missionaries mention various meetings in which the poor people could not suppress their feelings, but cried out aloud, and some fell down on the ground almost lifeless. One evening a man, who had been a notorious drunkard, cried out aloud, O my good people, do not live as I have done! O wretched man that I am, Lord, have mercy upon me, a sinner!

At one time they had 13 together under strong impressions, four of whom had been in the knitting-school of Mrs. Smith, when chil-

dren, and who received their first impressions under her pious admonitions.

At an afternoon meeting, Brother Pretorius addressed the people on the readiness with which Jesus Christ would accept a Bushman (the most despised of all the African tribes, and considered little better than beasts,) as well as any other. Think, said he, what we were, and what we now are, since God has sent his servants to shew us the way of salvation. Have not I, a Bushman, found grace! Was not I taken from the muzzle of the gun, and made an heir of eternal life? Was it ever known that a Hottentot had a waggon? No. Now I have a waggon and 20 oxen. We knew not God, much less his Son. We never inquired after him, but He fought us, and made us his children (and then he wept);—yes, out of the holes of the mountains. There are many who do not like to be called Bushmen—I am not ashamed to say that I am one. God has had mercy upon me, and why should he not have mercy upon you? What are Bushmen but dogs for the Caffres, boors, and Oorlam Hottentots! Take an example from what Jesus hath done for me, and why should he not help you? Arise, and go to him (and here he wept again)—I wish I had this day an opportunity of telling all the Caffres, Hottentots, and Bushmen, what God has done for me, a Bushman.

This man was overheard telling some people that he could not say much for himself, for that formerly he was ashamed to be thought to pray: that for some years, whether walking, riding, or standing, he was praying: that his little boy, of about seven years of age, was with him, and hearing him mutter something, would say, "Is father counting his money?" But on his way through Africa with Mr. Campbell, he felt his heart grieved that he had so deceived his child, and prayed that his life might be spared, to tell him the truth. Immediately, therefore, on his return to Bethelsdorp, he informed the boy, with great concern, that he had formerly deceived him, and that he was praying when he heard him muttering. The boy has attended the experience meetings ever since, and the other day said he was persuaded there was free grace for him as well as for another, and that he longed to be united to Christ.

Oct. 26.—Children came to me, complaining of their sins, and also many adults, who were much concerned about their souls.—All that day I had hardly time to eat bread, for the people were flocking into my house to speak to me about what they felt in their hearts.

A few days after, eight boys came to brother Messer, crying for mercy, and saying, "We must all have Christ, or we perish for ever;" some of them trembled, and others make excellent confessions. Yea, the children were walking about by scores, praying to the Lord, and singing. I beheld another procession of about 30 children together on the road, who sang and glorified God.



Last night our young people were together till morning, praying and praising God with hymns. Old and young went even at midnight to one another's kralls, stirring up the Hottentots; when they arrived singing, some sprang out of their houses, thinking the last day was at hand, and thus they immediately joined the train.

October 31.—Nearly the whole day conversing with people under impressions, besides children.

November 2.—In our experience meeting, a girl in tears cried out, "I am a crucifier of Christ, his teachers, and myself." Brother Read, returning home from the meeting, found 11 children on their knees in his house. One of 8 years of age was praying thus:—'Lord, I am not worthy to take thy holy name into my sinful lips. Lord, give me thy Holy Spirit. Lord, let me not go back to the world. Let not Satan rule over me. Lord, I should not dare to come to thee, if thou hadst not said, Suffer little children to come to me, for of such is the kingdom of heaven.'

Nov. 6.—Visiting several houses; asked an old woman, in whom there is a work of grace, How she felt herself? She answered, Well.—What do you call well? When the heart is full of love to Christ.—Why, do you love Christ? Yes, because he will help me, and has helped me.—From what must he help you? From my sins.—How do you know that he will help you? He has promised to do it; he is immutable, and so are his promises.—But if he should refuse? I will lie at his feet, and not go away till he kicks me away.

When brother Cupido was at Gamtoo's River, a child was overheard praying thus: 'Lord, I cannot say I am young and have not much sin; for though I have not openly committed so much sin, yet sin is in my heart. Lord, my heart is hard, come with thy holy hammer and break it.'

8. Brother Pretorius gave an exhortation at the cattle krall. Addressing the *old* people, he said, 'You see that old kine can give no more milk, and old oxen unfit for drawing are slaughtered. You are now old and useless, therefore fly to Christ, for death is near.' To the *children* he said, 'Do you not see fat calves and lambs, that might be expected to live long, are suddenly slaughtered; and how many children are called away by death, before they expected it?'

Nov. 18.—Lord's Day. The church was crowded with people, who were in general much affected. Brother Read preached from Mark x. 14—16, and baptized 12 people. Almost all the people in the settlement made procession, singing from house to house, till bell-ringing in the evening, and thus they proceeded to church; but some staid behind, not able to follow them, lying on the ground crying out after Christ and his salvation. O what a blessed day has this been, not only to the people, but to the Missionaries too.

Mr. Read, on his journey from Cape Town to Bethelsdorp, called at Zuurbrack. When he took his leave, such was the affection

of the people, that when he left the town, he was accompanied by nearly half of the inhabitants, whose voices, in singing hymns, rent the air. They accompanied him about two miles, and then returned.

He called at another place to spend the night, and messengers being dispatched to inform the people of the neighbourhood that there would be a sermon in the morning, about 200 people attended by 10 o'clock. Mr. Read preached from Psalm lxxxix. 'Blessed is the people,' &c. In the afternoon brother Cupido preached from Mark ii. 17. 'I came not to call the righteous,' &c. The curiosity to hear a Hottentot preacher was great; but the impression that seemed to be made was greater still. In the evening Mr. Read preached again. So interested were the hearers, that they remained all night to hear another sermon in the morning.

They called at another place where the poor people were most earnestly desirous of hearing the word. A poor old slave woman entreated us to stay the night, which we were unwilling to do, as we wished to go home. She said, 'O, Sir, have you no compassion for our poor souls, so as to sacrifice a few hours for us. If Jesus were here, would he not hear our petition? It is not so much for myself, for I know Christ; but my poor friends are still blind—who knows what one word may do? Perhaps they may die before you come again. We are poor slaves; we cannot go to the word; must we therefore be lost?' This language softened our hearts, and we resolved to stay, at least till midnight. After the boors had supped, all the people flocked to hear, and about midnight we departed.

Since the Lancastrian system was adopted, the children in the school have made great proficiency, both in reading and spelling; 50 can read the Bible with fluency. There are about 700 people in this settlement.

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MAINE AUXILIARY SOCIETY.

DEAR SIR,

I AM instructed, as the Corresponding Secretary of the "Maine Baptist Auxiliary Society to aid Foreign Missions," to lay before you an account of their formation and proceedings.

In September last some brethren in this town manifested a desire to do something for the Missionary cause; but the magnitude of the object, the scantiness of our means, and the strong propensity of men to do nothing but what is for self-interest, together with the extreme danger we are all in of corrupt motives, were strong objections to an attempt of the kind. However, the desire of promoting the cause at length prevailed; and when the matter was made known to the brethren in the vicinity, we were happy to find

their minds had been previously occupied on the same subject. An introductory meeting was immediately agreed upon, and holden; and the fourth of October following appointed for the organization of the Society, when a sermon was to be preached on the occasion.

On the day appointed, the members met; some of whom manifested uncommon liberality. One of the members of the Society declared, that five years before, he had conceived a design of giving ten dollars a year to the Missionary cause, and therefore embraced this first opportunity of subscribing the whole fifty. An hundred and fifteen dollars were immediately subscribed. We hope, by the opening of the spring, to be able to forward an hundred dollars to the Treasurer of your Society, and to furnish nearly the same sum annually.

Be pleased, in your official capacity, as Corresponding Secretary for the "Boston Baptist Foreign Missionary Society," to give us such information as you shall deem conducive to the good of the cause.

Signed in behalf of the Society.

SAMUEL BAKER, *Corresponding Secretary.*

P. S. The sisters and other females in this town and vicinity, to the number of nearly two hundred, have, also, agreed to give a cent per week for the Missionary cause.

*Rev. Daniel Sharp.*

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## ON CATECHETICAL INSTRUCTION.

MR. EDITOR,

IN two former numbers of your magazine, some remarks were offered to the publick on the nature and advantages of Catechetical instruction. The more I reflect on the considerations which are there offered, the more I am convinced of their weight and importance. If this mode of communicating bible truth were more generally adopted, I am satisfied, that it would greatly promote the moral improvement of the rising generation, and the prosperity of our denomination. Permit me then through the medium of your publication, to recommend a practice which has been too much neglected, but from which, if adopted, we may expect the most salutary effects.

The publick feeling manifested on a late occasion in favour of Catechetical instruction, has encouraged me to take up my pen to offer a few remarks in favour of the practice. I was not alone in the pleasure experienced, when the subject was brought forward at the last Baptist Association held in Boston. When the worthy Moderator expressed his conviction, that we ought to pay more attention to our youth, and read a Catechism which he had composed



for their use, it gave rise to many interesting remarks. I listened with delight to the addresses of my brethren, and to the powerful appeals which they made to the understanding and the heart, in support of this important duty. A simultaneous feeling appeared to pervade every breast. The countenance of each one seemed to say, "If I live until another spring, I will commence the course which has been so forcibly advocated." It is hoped that the sensations which were then awakened, will not languish and die. The spring will soon be here. May it find us zealously engaged, in communicating religious instruction to the children who are entrusted to our care.

As some good men have doubts whether it be right to place a Catechism in the hands of youth, and enjoin them to treasure it up in their memories; I have thought it might be of some service to endeavour to remove these doubts from their minds. I shall therefore bring to view the principal objections which have occurred to me in the course of reading or conversation, and endeavour to obviate them. Some have supposed that this mode of instruction is an attempt to take the work of conversion out of the hand of God. But that this is not the case will abundantly appear from the following observations. The fulfilment of a duty, which God has blessed for the conversion of the young, cannot justly be considered as taking the work out of his hand. Besides, if the instruction we communicate to our offspring, may be construed into an attempt to take from God the honour of their conversion; are not the apostles involved in similar guilt? "They taught the people from house to house; they reasoned with them out of the scriptures;" they exhibited the truths of the Gospel in the most cogent manner, both to the aged and the young; not from an idea that they could convert them; but from a hope that while they were teaching those who were "dead in trespasses and sins," the Spirit of God would breathe upon them, and raise them to life. With the same dependence on a divine agency, we ought to instruct the young, hoping that the seed we sow, will spring up at some future period. Should our hopes be realized, it will become us to ascribe all the success to the quickening influences of the Holy Spirit.

It is an unquestionable fact, that human exertions in themselves are of no avail. Nothing but invincible Grace can change the heart. And yet it is a fact equally unquestionable, that by publick and private instructions, multitudes of sinners have been brought to know the Lord. It has been further objected, that if our children are "chosen vessels," the Lord will call them in his own time and way, and therefore our instructions are needless. This objection may probably be traced to an erroneous source. It seems to take for granted, that, the secret purposes of the Lord, constitute the rule of our conduct; but such a sentiment has no foundation in the inspired volume. It is the revealed, not the secret will of God, which forms the standard of our duty. Hence, whatever may be the determinations of God concerning our offspring, our duty towards

them remains the same. His designs of grace, or justice, with reference to their destiny in a future world, can never absolve us from the obligation to "bring them up in the nurture and admonition of the Lord." Or this objection may have arisen from a forgetfulness, that God hath established the use of means, for the accomplishment of his own eternal plans.

That there is such an established connexion, the Bible affords the most ample proof. When Paul and his companions were exposed to a tempestuous sea, expecting every moment to perish in the deep; an angel assured him, they should all be preserved. Nevertheless, when some of the seamen were attempting to escape to the land, he told the Centurion, and the soldiers, "except these abide in the ship, ye cannot be saved." Here it is seen, that a deference to the counsel of Paul, was connected with the preservation of all on board. The same connexion of means and end, is visible in the economy of the Gospel. It has pleased God to magnify his mercy in the salvation of sinners; but it has also pleased him "by the foolishness of preaching to save them that believe." It is our duty to admonish those who are rising up into life; to instruct them in the holy scriptures, and to avail ourselves of such compends of religious truth, as are likely to facilitate their knowledge of the great principles of the Christian religion. In this manner we ought to labour and pray, and then leave the issue with God. There is much to encourage us in this important work. Many a pious parent has had the joy of becoming a spiritual father to his children. And the momentous truths contained in a Catechism, and committed to memory, have in many instances left impressions on the heart, which neither time nor eternity will ever be able to efface. It has been urged, that such a course of religious instruction is calculated to make those who receive it, proud, formal, and self-righteous.—A small degree of reflection will be sufficient to produce a conviction, that all such apprehensions are groundless. If it be impressed on the memory of a child, that his heart is depraved, and that, his actual transgressions have exposed him to the displeasure of God; can this impression make him proud? If he is taught that God is a spirit, and, that, they who worship him must do it in spirit and in truth; can such teaching make him formal? If he is told that righteousness cannot come by the law, and that the obedience of Christ alone constitutes the sinner's justifying righteousness; can this information produce within him a self-righteous temper? A reply to these interrogations is unnecessary. It is impossible to conceive that truths which lay the axe at the root of these evils, should when committed to memory, administer to their nourishment and growth.

The use of a summary of Christian doctrine and practice, in the instruction of youth, has been viewed by some as exalting a human creed above the holy scriptures. There is no just cause for such alarming views. Those who are friendly to the use of a summary of this kind, first satisfy themselves that, its contents are derived

from the word of God. They appeal from it to the scriptures as the only unerring standard. They chiefly value such a summary, because they conceive, that it brings into a smaller compass the most important rays of truth, which are spread over the sacred volume; and that truth thus presented in a concise, simple, and interrogative form; may be more easily comprehended, and longer retained by youthful minds. These are the motives by which they are actuated, and not from a disrespect for that revelation, which came from Heaven. Other objections might be named; but I have brought into view such as I considered to be the most weighty; and I trust it has been made to appear, that none of them are sufficiently valid to deter us from this labour of love.

I cannot but express a hope, that Christian parents will feel the importance of instructing their children to commit to memory a "form of sound words;" and thus strengthen the hands of their ministers, who may esteem it their duty and privilege at stated seasons, publickly to meet with the children of their respective congregations, for the purpose of instructing them in the fundamental principles of our holy religion. Sentiments the most important thus communicated by questions and answers, become insensibly impressed upon the mind, and seldom if ever forsake it.

I am happy to state, that a Catechism is now in the press, which has been drawn up for the use of our churches and families. I have perused the manuscript with care, and think that it exhibits all the leading truths of the Gospel with clearness, simplicity and strength. I sincerely hope, that churches and families will be solicitous to procure it, that they may place it in the hands of their children; and that it may prove a blessing to the generations which are yet to come.

PHILOPAIDOS.

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### CHRISTIAN EXPERIENCE.

SIR,

AT your request I set down to write the exercises of my mind, which I humbly trust are the real dealings of God with my soul. About four or five years since, I went to a lecture at the third Baptist meeting-house, with a young woman that lived in our family. Being one of the singers, she placed me in a pew at the side of the singing seats, that I might be where she could see me. I was sitting in a thoughtless manner, as usual, when all at once my attention was arrested by hearing the sufferings of Christ very affectionately described by yourself. I was much affected, and could not hold up my head for sobs and tears. I thought my sins were the procuring cause of his sufferings. My conscience was greatly awakened, and I resolved to begin to live a holy life. But when the service was ended, as I went out of meeting, this young woman and some of



the fingers begun to laugh at me, asking what was the matter? A friend of mine said "You have behaved very foolish. Every body in meeting has been laughing at you,"—and mentioned particularly a lady in an adjoining pew. Being so much laughed at by them, I was tempted to say it was not the discourse that affected me, but that I was sick. Thus my resolution which I had made but a few minutes before was soon broken, and instead of living a holy life, I continued as before.

After this I felt much averse to hearing the word of God, and dreaded nothing so much as the sight of a minister and a meeting-house. The older I grew, the more sinful I became. The Bible and the house of God I hated, his people I despised, especially one of them who frequently visited my mother. Her pious conversation was extremely irksome to me, and I have often left the room on that account.

About this time it came into my mind that the Bible was not the word of God, and that some one had made up the New Testament from the Old, and that not a word of either was true. I was immediately led to despise it and throw it aside. I also thought how foolish it was to be affected by hearing of the sufferings of Christ; and was determined no person should have an opportunity to laugh at me again. I was fully persuaded in my own mind there was no Christ, no Saviour. I thought there was a God, but I neither loved nor feared him. I went on in this way sinning against God with a high hand for three years.

About this time, as I was at home on the sabbath alone, I went into my chamber, and seeing some books lying on the shelf, I took one down, without minding the title, and opened to these words, "*They hated me but without a cause.*" It seemed like a voice from heaven speaking these words to me. In a moment I was filled with confusion. The book fell from my hands, and I was like one thunderstruck. After I came to myself a little, I saw that I was a vile sinner. I had been hating that God from whom I received my being, and every other blessing. I was now convinced that there was a Saviour, and that I had *hated him without a cause*; and had ridiculed the dying love of the blessed Jesus. A sense of this filled my heart with anguish. The world which had so often charmed me, now seemed like a waste howling wilderness, nothing in it could afford me the least happiness, for my heart was full of sorrow. I began now to read the Bible, but it seemed to be a sealed book to me. I attended meetings and lectures constantly, but found nothing to ease my troubled mind. "I looked on the right hand and on the left, refuge failed me, and no man cared for my soul." In this unhappy situation I continued, six or eight months and had no hope of relief, being convinced that I had brought this misery upon myself, and that there would be no unrighteousness in Christ, if he should cast me off forever; he would be just and good, for I deserved the greatest punishment. These gloomy feelings brought my mind into great distress; especially one evening, when the

thought of so much abused love and goodness seemed to me almost insupportable. I felt that I was "without God and without hope in the world."

At this time these words came into my mind. "Is there no balm in Gilead? is there no Physician there?" I thought there was none for me. With a heavy heart I took the Bible up again, and opened to these words, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you." This passage was blessed to my soul, and my burden dropped off. I was enabled to believe in Jesus. I thought him an all-sufficient Saviour. I trusted in him alone for life and salvation. My heart was filled with joy and peace. The Bible was no longer a sealed book. It was now my delight and meditation all the day long. Its language appeared precious and sublime. The pious friend mentioned above that I had before hated, I now loved, as indeed I did all God's dear people. I saw Jesus altogether lovely, and precious to me. Glory be to him in the highest. I humbly trust he now reigns in my heart.

Thus, Sir, I have given you some account of the dealings of God with my soul. I pray my heavenly Father to bless them to some other unworthy sinner, should they ever be made acquainted with them, that they also may rejoice in redeeming love. I cannot conclude without adding the following, which are so congenial to my general feelings.

"While Jesus shows his pard'ning blood,  
I'll mourn my vile ingratitude ;  
Lord, take this wand'ring heart of mine,  
And set it as a seal on thine."

Yours respectfully, M. B. D.\*

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Extracts from the REPORT of the *Twenty-first* General Meeting of the Missionary Society, held in London on the 10th, 11th, and 12th of May, 1815.

Mr. BOGUE rose to move the acceptance of the Report. —He took a brief, but interesting retrospect of the Missionary cause from the first Meeting to the present time.

The resolution for the approval of the Directors Report was seconded by the Rev. Dr. Haweis, of Bath, whose appearance once more among his Missionary Brethren was extremely gratifying, especially to those who witnessed his zeal for the first establishment

\* The substance of the above, was related by this amiable youth before the Second Baptist Church a few months since, when she gave herself a member.

of the Society twenty years ago. The Doctor spoke to the following effect:—I rise with delight and exultation after what we have heard, to second the motion. When first, it will be remembered, we assembled, we were indeed in little expectation of what it has pleased God to do for us: had one of our brethren then told us that we should be able to convey the everlasting gospel into Africa, into Asia, into America, and to the vast dominions beyond the Pacific Ocean, and that we should have employed more than a hundred Missionaries, we should have concluded that he was out of his senses. Could we have supposed that there was a shadow of hope of being able to carry on so extensive a work? You have now heard the success which attends your labours, and it encourages the confidence, that we shall go on till the whole earth is filled with the light of the gospel. There is not, I will venture to say, a man in this company who is not on the tiptoe of expectation, that the earth shall be covered with truth everlasting. I think I see the cherubim lifted up from the earth; I see the coals bursting into a flame—I look around and see many ready to scatter these coals throughout the world. The Lord grant that you may continue with great delight the labours you have so laudably commenced; and let us transmit it in charge to our children that they never forget to support this blessed work.

Mr. James, of Birmingham, in an admirable speech, proposed the thanks of the Society to the Directors, for their great exertions during the last year, and for the interesting Report which they had produced; he considered it as more encouraging than any which had preceded it, and as one of the most important documents ever presented to the human race. He took a general view, first of the several Missions in Africa, whose inhabitants now begin to rise from their wretched state of degradation, and are conducted by our hand into the church of God, where peace and concord unceasingly reign. He then referred to Otaheite, which by some had been considered merely as a dark speck, but which he trusted would hereafter appear as a bright gem, adorning the diadem of glory, which encircles the head of our Redeemer. On the Chinese Mission, Mr. James dwelt with peculiar delight, and gloried in having been the fellow-student of Mr. Morrison; and observed that, having witnessed the translation of the Scriptures into the Chinese language, he might fancy he had lived long enough, and quit the stage of action, exulting in the language of Simeon, 'Now lettest thou thy servant depart in peace, &c.' He adverted to Mr. Milne's placing three copies of the New Testament in a Chinese temple, and hoped that as Dagon fell before the ark, the Pagan idols would totter on their thrones.

Mr. James expressed his great satisfaction in finding that other Missionary Societies as well as this are in a flourishing state; for if, said he, this Society, in its increasing power and opulence, should by its influence have cast a shadow on similar institutions,



he should not be able to rejoice in its present success; but in its ascension, like the vertical sun, it casts no shadow; yea, it catches upon its wing other institutions, and bears them aloft. He deprecated any thing like envy among the different Societies—we are all satellites revolving round the same glorious luminary—the word of God; and although we revolve in different orbits, yet we revolve in harmony and concord, performing in the ear of an attentive world—"the musick of the spheres."

The speaker observed, that were he not fully persuaded that this cause was supported by divine power, he should dwell in sadness on a name not more endeared to Christians for his efforts in defence of the gospel, than it will be for ages to come, to converted Pagans—the name of Andrew Fuller. Were it not for the idea that the residue of the Spirit is with God, I should feel unmingled sadness. May the Lord grant that that Mission may sustain no permanent injury from the loss of so inestimable a friend.

Mr. James congratulated his brethren on the peculiar circumstances of the times in which they were entering on the duties of their office. We have stepped upon the stage just at that moment when the angel charged with the everlasting gospel is passing over our heads: we almost feel the motion of his wings; his trumpet conducts us, and his commission directs us. My venerable fathers around me have kindled a fire on the altar of Emmanuel, the care of which they have entrusted to their younger brothers, and we should deserve a worse death than the Romans inflicted on the Vestals, should we ever permit the sacred flame to be extinguished.

Rev. Mr. Waugh spoke to the following effect:—I feel my mind involved in difficulty, Mr. Chairman, in bringing forward the motion of thanks to our worthy Secretary. I never could love my friend with half a heart; and I must this day suppress my feelings, and measure my words. The restraint is the more oppressive, because, from the opportunity which my situation has afforded me of witnessing his worth, I know no man who is better enabled to bear faithful testimony to his claims on our gratitude. I could dwell on his candour and liberality of mind, on the gentleness and sincerity of his manners, so happily fitted to soften the asperity of our tempers, to conciliate our hearts, to combine our energies. Much I could say on his unwearied industry and ceaseless labour.—But I have promised not to wound his feelings. He neither seeks nor needs our praise. His record is on high. One of my brethren has, in terms and in tones which have left a deep impression on this assembly, adverted to the death of the Secretary of another Missionary Institution. Will you allow me to introduce a supposed address of the departed spirit of that excellent man, to my dear friend—an address that shall not hurt his feelings, but may do good to his heart? 'Could I this day remove the veil that covers the heavenly world,' the exalted spirit of Andrew Fuller would say, 'could I place you upon the summit of one of the luminous hills

of paradise ; could I impart vigour to your visual faculties, and extend their powers to the almost interminable regions of the blessed ; could I raise your eye to the Lamb in the midst of the throne from whose countenance beams the felicity of the redeemed ; could I open your ear to the songs of the conquerors, and the acclamations of the martyrs, which, swelling in the majesty of thunder, ascend through the expanse of heaven, and fill with acceptance the ear of God ; could I cheer your heart with the sight of multitudes entering, in blessed succession, through the mediation of Jesus, from Hindoostan, from Africa, and the islands of the southern sea, the trophies of divine power, the purchase of the Saviour's blood, the gems that shall ever sparkle in the Mediator's crown, the first fruits of Missionary labours—what inspiration would the glorious objects impart to your soul ! Work, O, work while it is day. Whatever your mind finds to suggest, whatever your hands find to do, do it now. No device, no work in the grave ! Turn your moistened eye to my yet unburied corpse, and let the sight arouse, animate, and sustain your exertions. I did a little ; and if my constitution sunk under the pressure, I regret my nerves were not nerves of brass, and my limited measure of three score and two years, did not extend to an antediluvian age. Should your heart ever feel languor invading her powers of action, hasten to Calvary. There, redeeming love will invigorate your fading faculties, and constrain you to put forth all your strength in the cause of Him who bled for you. Look forward to the eventful hour when the Son of God shall pronounce over you the sentence that shall ever form your destiny of blessedness, 'Well done, good and faithful servant, enter thou into the sight of thy Lord.'

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### ORDINATION.

ON Lord's day afternoon, October 15th, the Rev. ELIJAH F. WILLEY, a graduate of Brown University, Providence, Rhode-Island, was by solemn ordination set apart to the gospel ministry as an Evangelist, in the meeting-house of the First Baptist Church in Philadelphia.

The Rev. Dr. HOLCOMBE made the introductory prayer, preached an appropriate sermon from 2 Tim. ii. 3d and 4th verses, assisted in the imposition of hands, and gave an interesting charge.

The Rev. Dr. ROGERS interrogated the Candidate with respect to his Christian experience, call to the holy ministry, the doctrines and institutions of the gospel, &c. offered up the ordination prayer, and gave the Right hand of Fellowship, with an accompanying address—The assembly was numerous, and the whole of the exercises impressive, evidenced by the profound attention of all who were present.

*Receipts of Treasurer to American Bap. Board, &c.* 293

*Statement of Amounts received by JOHN CAULDWELL, Esq. Treasurer of the Baptist Board of Foreign Missions, since Aug. 1815.*

1815.	August 14.	By Franklin Baptist Association,	-	\$20,00
	Sept. 9.	By Connecticut Baptist Society, Auxiliary to the Baptist Board of Foreign Missions, Mr. Ebenezer Moor, <i>Treasurer</i> ,	-	300,00
	18.	By Troy F. M. Society, John Watts, Esqr. <i>Treasurer</i> ,	-	43,50
	28.	By Mr. G. Hough, from the Boston Society,	-	3,00
	29.	By Hon. S. Eddy, from the Warren Association,	-	75,82
	October 4.	By one Quarter Interest on U. S. stock,	-	37,50
	17.	By Abner Forbes, Esqr. from the Woodstock Association, Vermont,	-	400,00
		By Samuel R. Green, New-York,	-	5,00
	18.	By Rev. E. Cushman, from the Hartford Association,	-	83,78
	Novem. 6.	By John Conant, Esq. <i>Treasurer</i> of the Vermont Missionary Society, Auxiliary to the Board of Foreign Missions,	-	150,00
	13.	By Mr. Richard H. Kimball, <i>Treasurer</i> of the Haverhill Foreign Mission Society,	-	113,00
	30.	By Mr. S. Goodale, from the Ontario Association,	-	20,00
		By Rev. John M. Peck, collected at North Norwich, Chenango County, N.Y. and other places,	-	28,00
		By Mrs. Charlotte H. White,	-	200,00
	Dec. 23.	By Virginia F. M. Society, Rev. John Bryce, <i>Treasurer</i> ,	-	237,00
1816.	Jan. 2.	By one Quarter Interest on U. S. stock,	-	37,50
		By Interest on Bank stock,	-	10,50
	4.	By Benjamin Stout, Esq. <i>Treasurer</i> of the Kentucky Foreign Mission Society,	-	508,74
	11.	By David Adams, Esq. <i>Treasurer</i> of the Charleston Foreign Mission Society, S. C.	-	742,80
	23.	By E. Secomb, Esq. <i>Treasurer</i> of the Salem Foreign Mission Society,	-	200,00
	31.	By Mr. Edward Barber, <i>Treasurer</i> of the F. M. Society, Greenwich, Saratoga County, N. Y.	-	26,70
	Feb. 2.	By Mr. E. Barber, Corresponding Secretary for the Saratoga Baptist Association, from the Female Mite Society, Hadley, said County,	-	21,00
	7.	By James Loring, <i>Treasurer</i> of the Boston Baptist Foreign Mission Society,	-	400,00
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				3663.84

From Lexington (Ken.) January 11, 1816, in a letter to the Editor, Mr. Rice writes as follows:

"In this State, I have succeeded in the formation of four new Mission Societies, Auxiliary to the Board;—so that there are now five in Kentucky. I have also received here about \$1300,00 for the Mission; and \$200 in other places, since leaving Philadelphia."

*Anecdote.*—A benevolent Friend (Quaker) undertook to plead the cause of a person reduced by misfortunes to extreme distress, with a man of great affluence. The rich man repeatedly confessed how much he *felt in his mind* on this occasion, but offered to do nothing: till at last the good Quaker said—Friend, wilt thou *feel in thy pocket*?



## OBITUARY OF MRS. ANGELICA RICHARDS.

MRS. ANGELICA RICHARDS, late wife of the Rev. Mr. Richards, Baptist minister at Baltimore, departed this life, for a life, as it is believed, free from affliction, triumphant and immortal, on the 2d of June last, in the 57th year of her age. She made a solemn profession of religion at the age of 18, and was afflicted all her life to walk worthy of her heavenly vocation. "This," says her afflicted husband, "is a matter of consolation to me, who ere long expect to go to her. I trust through matchless, free, eternal grace, I was brought to know the truth as it is in Jesus at the age of 18, also. Oh! that I may be kept by the power of God through faith unto salvation."

MRS. RICHARDS was a lady of very considerable mental improvement. Her kind disposition conciliated general esteem. She was ever ready for spiritual conversation, and discovered an extensive acquaintance with her own heart, and with the character of her beloved Redeemer. For almost five years and a half previous to her dissolution, she was troubled with a most distressing nervous affection. The sympathies by which mind and matter in the present state of imperfection are united, had on her spirit an unfavourable effect. Her best friends saw her dejection arose in a great degree from bodily disease: she feared, the Lord had forgotten her.

The sun of her mortal career did not however go down in a cloud—At even-tide there was light. For a considerable time before it pleased the Lord to call her hence, she could say, "O God, thou art my God." Sometimes to her husband and friends she would say—"Will the Lord Jesus?" as if she meant they should add, 'will he permit me thus to suffer—or will he receive to himself a sinner so unworthy as I.' Sometimes she would say, "If it be thy will, my Lord, let me die to-day—O that he would be merciful to me, and let me fall asleep in the arms of death. The Thursday night before she died, on being taken off her bed and seated in her chair, she fainted away. All that were present believed her dying—for a considerable time her pulse had gone. She had hoped by this attack to have escaped from her prison to glory, and discovered some regret that still she wore the chains of mortality. Without being able to take any nourishment, excepting a little drink, she lingered from Thursday night to the morning of the succeeding Lord's day. She on the morning of her dissolution asked her husband and a christian friend who was present, if they believed her near her end. They told her that she was in the valley of the shadow of death, reminded her of some of the exceeding great and precious promises of the gospel of Jesus, and talked of the glory to which she was tending. She answered, "a happy exchange." She cried, "Lord Jesus, have mercy upon me!" and while engaged in repeating what was thought to be a verse of a hymn, she fell asleep.

OBITUARY OF MRS. SARAH HALLET.

THE subject of this memoir, MRS. SARAH HALLET, was the amiable and pious widow of the late Mr. Samuel Hallet, who was a respectable and useful member of the Baptist church in Barnstable, Massachusetts, and who, after a long and distressing sickness, which he bore with christian fortitude and resignation, died in the assured hope of a blessed immortality, October 5th, 1813, aged LVIII. *Blessed are the dead who die in the Lord.*

From a written relation of Mrs. Hallet's religious experience it appears, that she was awakened to religious concerns at a very early period of her life, but did not receive a sealing evidence of her union to the Saviour, till she arrived at the age of sixteen. In August, 1776, she was baptized by the late venerable and pious Elder Isaac Backus, and joined the Baptist church in Barnstable.

About the time of her baptism, she appeared to have been solemnly impressed with a sense of her own unworthiness, and the riches of discriminating grace in her conversion. She observes in her diary, "I am not worthy to have a name among the redeemed of the Lord; but glory be ascribed to his great name for his discriminating grace to me." She made a serious and full dedication of herself to the Lord, and throughout the whole of her christian course, it may in truth be said, she *walked with God.*

Although Mrs. Hallet was not favoured with so good a state of health as many, yet her love to the *courts of the Lord*, enabled her to encounter many difficulties, which, to others in a much better state of health, would appear insurmountable. She had to ride generally *seven miles* to attend the publick worship of God, and notwithstanding the distance, she was usually more early and punctual in her attendance at the house of God, than hundreds of professors of religion that live but *seven furlongs* from a place of worship. The last time that ever she was from home, was in the latter part of November 1813, to wait upon God in his sanctuary. On her return she was so feeble, that for six weeks before her decease she was unable to go abroad till she was carried to her *long home.*

During the first part of Mrs. Hallet's sickness, she did not enjoy those animating discoveries of her interest in Jesus, which she was favoured with about four weeks before her decease. A few extracts, from the journal of a pious young lady who frequently visited her in her sickness, will give the reader of this memoir a faint but true account of the dying exercises of this godly woman; and of the excellency of that religion which can support the soul while passing through *the valley of the shadow of death.*

January 15, 1814, it was thought by Mrs. H. and her friends that she was dying. "She expressed earnest longings of mind, that if it were consistent with God's holy will, she might this night be taken to himself in glory. She seemed to be ready, waiting for death to remove her from a body of sin, and desired before the morning light to be admitted into the eternal rest of God's people,

and to commence an everlasting *Sabbath*." Her mind and affections were entirely placed on spiritual things. She was much engaged in exhorting her christian friends, to "be faithful to God, and to have his glory alone in view." She appeared much concerned also, for the salvation of sinners; and wrestled in prayer till her strength was almost gone. Said she, "O may God be glorified, whatever may become of me.—I must be faithful even unto death; for I am soon to appear before God. My blessed Jesus is waiting to receive me after I am thoroughly washed and cleansed from all sin,—and made fit for that inheritance which is incorruptible, undefiled, and that will never fade away.

O glorious state, O blest abode,  
I shall be near and like my God."

She then exclaimed in the exalted language of the Psalmist, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in!" &c.

"Could I command the spacious land,  
And the more boundless sea;  
For one blest hour at thy right hand,  
I'd give them both away."

January 25, her daughter observed to her, "Do you feel willing to leave your children?" to which she immediately replied, "Nothing is so dear to me, as Jesus. I give you all up into his hands.—He that loveth father or mother or children more than me, is not worthy of me. It was observed to her that it is a great thing to die. She answered, "It is a *blest thing* to die; to be *absent from the body, and present with the Lord*. Then shall I behold him face to face, and be satisfied when I awake in his likeness." In the evening she observed, "Don't hold me back by one desire—I wish not to return again to life; the thought is painful.—I fear I shall be impatient.—O the height, the depth, the breadth, and length of thine unmeasurable grace." Although her strength was much exhausted, yet she engaged in a solemn prayer, and committed all her concerns, her children, the church of which she was a member, and the cause of Christ generally, into the hands of God." She remained in this peaceful frame of mind, till January 28th.; when she said, "The Lord is doing his work in me, and my afflictions will work for me a far more exceeding and eternal weight of glory. I hear the heavenly hosts praising God, and saying, "Glory to God in the highest, and on earth peace, good will towards men. O how precious is Jesus! not one drop of his precious blood will be shed in vain, for he shall see the travail of his soul and be satisfied."

On the 29th, the day on which God called her to himself, she appeared very happy, and still discovered an earnest desire to be with Jesus. She would frequently say, "Why do thy chariot wheels move so slowly?"—She then closed her peaceful eyes, praying, "Come, Lord Jesus, come quickly." Thus ended the trials of this friend of Jesus, in the LVith. year of her age.